THE LIBRARY, ST. CHARLES SEMINARY, CARTHAGENA, OHIO

The Commonweal

August 19, 1949

Belgium's Christian Social Party

Jean Delfosse

Security First

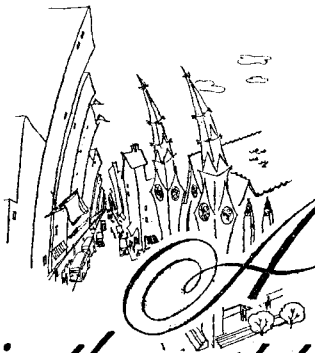
John P. Sisk

Cleaning Up the Docks

John C. Cort

VOLUME L 15c NUMBER 19

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



A True Story comes true — in the most truly wonderful picture of the year!

This is the story of Sister Margaret from Chicago, via the French underground and an untamed jeep . . . and Sister Scolastica, ex-tennis champ, now playing a match where the stakes are heaven-high!

A promise made one fateful night on a battlefront "somewhere in France" led them into adventures that make this the screen's most unusual experience.

Let yourself go with them into a mobster's hangout . . . and find a heart of gold under a bulletproof vest.

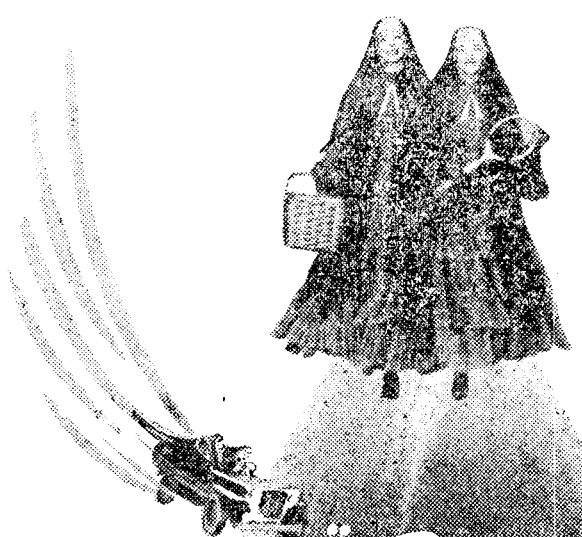
Into a songwriter's hideaway . . . where they put a new song in his heart and wind up No. 1 on his Hit Parade.

Follow them down Fifth Avenue, driving the wrong way, and teaching an Irish cop something new about *blarney!*

Into real estate and high finance, parlaying $14.00 into a dream come true.

Wherever they went, there was a new joy and excitement in the land . . . So tender in its telling, so rich in its remembering – you'll love it!

It's the kind of movie the whole world has been asking for.



Loretta Young · Celeste Holm

"COME TO THE STABLE"

THE PICTURE YOUR HEART WILL FALL IN LOVE WITH

20th CENTURY-FOX

with

HUGH MARLOWE · ELSA LANCHESTER · THOMAS GOMEZ

Dorothy Patrick · Basil Ruysdael · Dooley Wilson · Regis Toomey · Mike Mazurki

Directed by HENRY KOSTER · *Produced by* SAMUEL G. ENGEL

Screen Play by Oscar Millard and Sally Benson · From a Story by CLARE BOOTHE LUCE

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The
COMMONWEAL

VOLUME L AUGUST 19, 1949 NUMBER 19

THE WEEK 451
BELGIUM'S CHRISTIAN SOCIAL PARTY *Jean Delfosse* 454
SELF-SUFFICIENCY FOR NATIVE PEOPLES *Emmanuel Jacques* 456
SECURITY FIRST *John P. Sisk* 458
TRAITOR OR PATRIOT? *Lily Doblhoff* 461
THE LABOR MOVEMENT *John C. Cort* 462
OF NOTE 464
THE SCREEN *Philip T. Hartung* 465
BOOKS 466
The Wisdom of Catholicism—On Power: Its Nature and the History of Its Growth—A Sea Change—The Mudlark—The Journal of Forgotten Days: 1934-1935—Redwood Country

THE COMMONWEAL is indexed in the *Reader's Guide, Catholic Periodical Index and The Guide to Catholic Literature.* Founded by the Calvert Associates, Inc., in 1924 with Michael Williams as President and Editor. Published weekly and copyrighted 1949 in the U.S.A., by The Commonweal Publishing Co., Inc., 386 Fourth Avenue, New York 16, N. Y. MUrray Hill 3-9685. Entered as second-class matter February 9 1934, at the Post Office at New York, N. Y., under the Act of March 3, 1870. U. S. and Canada $7 a year. Foreign $8. Single copies 15c

EDWARD S. SKILLIN, *Editor*
PHILIP BURNHAM, *Executive Editor*
EDWARD F. MEAGHER, *Assistant Editor*
WILLIAM PFAFF, *Assistant Editor*

Associate Editors
John C. Cort, Anne Fremantle, Gregory Smith
Kappo Phelan, *Theatre;* Philip T. Hartung, *Cinema*

Advertising Manager
John Brubaker

Parliament of Europe

THE FIRST meetings of the Council of Europe at Strasbourg, on the Rhine, registered an atmosphere of sober hopefulness. Either they could serve as the beginning of a new stage of unity on that war-scarred continent or they were to represent one more fruitless attempt to realize the age-old vision of European union.

A departure from the long-established way of seating delegates by States symbolized the hope that something new and substantial was in the making. For at Strasbourg the national delegations were all broken up; that members of the Consultative Assembly were acting for the twelve nations as a whole, rather than as national representatives was indicated by the seating of all delegates individually—in alphabetical order according to their names.

Other encouraging signs came from the scope of the questions expected to be on the agenda. The possibility of agreement on a European passport good for all countries represented at Strasbourg was outstanding. The establishment of a common patent system was another. It was even suggested that the nations present might work out a European public works program. One of the crucial questions ultimately to be faced is the admission of the West German State, about to be constituted. These are a few reasons why Americans should follow the opening sessions with unusual persistence.

It would be a mistake to leave the impression that this European Parliament has the power to accomplish whatever it decides. For its decisions are mere recommendations; they must be ratified by the respective governments before they become binding. The main hope is that Strasbourg will succeed in building up a reservoir of public opinion behind its publicly-noted decisions. That was once a hope with the UN—a hope dissipated by the fact that the principal participants were not at all like-minded (a polite way of saying that the Russians had no intention of letting the UN work, except to consume time and further Soviet objectives of expansion).

In this case also there is wide disparity among the outlooks of such nations as France, Sweden and Turkey, for example. But all desire a strong defensive union and most of the nations do have the sense of a common heritage and of the foundations of democracy to which M. Spaak of Belgium so warmly alluded. It is upon this sense of solidarity that the chief hopes for Strasbourg rest.

Tito's Appeal

IN MAKING the front page every day for almost a week Tito has been asking for it. His appeal to the Bulgars and Albanians appears now not to have been as incendiary as it sounded in the first English version of his speech, but it is still clearly an invitation to collaborate. The signing of the trade treaty with Italy—spurred on by the economic blockade from the East—next provided the occasion for a Yugoslav spokesman to call for a "good neighbor" policy with Italy. Tito followed this up by announcing that the Yugoslavs were ready to defend their territory even against the armies of Soviet Russia (reflecting armed pressure from Russian satellites, at least). Finally, Tito protested directly to Moscow about the Austrian peace treaty, which no longer is to bring to Yugoslavia the slice of Carinthia once destined to be torn away.

Does all this braggadocio have any appreciable effect in the East-vs-West cold war? Is Marshall Tito the spokesman for the imprisoned satellite peoples which he pretends to be? Curiously, he makes his appeal to them on the grounds of orthodox Communism, accusing Stalin of heresy, as if that would attract the men and women now behind the Iron Curtain! Marshal Tito has not changed his spots. Economic and political pressures simply make his unwilling. halfway collaboration with the West inevitable if

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

his country is to survive. Tito constitutes a strange champion of democracy indeed.

However, the continued recalcitrance of Yugoslavia does serve one useful purpose. It is living proof that Soviet Russia can be flouted. It serves as a continuing challenge to subject peoples under the Russian yoke (unlikely under present conditions to be taken up) to reassert their national sovereignty. For that reason trade treaties which enable Yugoslavia to keep going despite the blockade serve a certain useful end. (That is why Moscow retaliates by broadcasting another appeal to liquidate Marshal Tito.) Do not the princes of this world on occasion unwittingly bear witness to the light?

China White Paper

DOCUMENTS as important as those in the White Paper on China are usually not published while the events covered in them are still evolving, or while one implicated government, in this case the Chinese Nationalist regime, is still the legally recognized government of a foreign country. The State Department quite obviously had reasons for taking this extraordinary action, the principal one being to allay public criticism of its do-nothing China policy. The Department defends itself this way: the Nationalist regime has been a hopelessly inept, corrupt government which squandered American aid and lost battles, as well as the confidence of the Chinese people, not for lack of equipment but for lack of effective leadership. In short, we did all we could, but to no avail, and now we don't know what to do.

The White Paper is an elaborate apology. It gives one an appreciation of the complex puzzle confronting the State Department in the Far East and certainly it minces no words about the seriousness of the catastrophe in China. And it is good to know that at last we are ready to come right out and admit that the Chinese Communists are not just local agrarian reformers.

Later, a more objective history of these same events will have to answer some of the questions which the White Paper does not seem to treat exhaustively. Why, for example, did we deceive ourselves by promoting a coalition between the Nationalists and the Communists, why did we not exert more pressure on Chiang to clean up his government as a pre-condition of American aid, why did we not sooner and more vigorously protest Russian violation of the Yalta agreement regarding Manchuria? These questions indicate some American wrong-thinking and ignorance about what was going on in China, and it will take more than this White Paper to certify that our mistakes, too, were not culpable blunders.

As for the future, the White Paper is uncomfortably vague. Our new China policy is left to a board of investigators to work out, while Secretary Acheson outlined only the general attitude we would take: "The United States will be prepared to work with the people of China and of every other country in Asia to preserve and to promote their true interest, developed as they choose and not as dictated by any foreign imperialism." He assures the Chinese people that he does not "share the defeatist attitude [before the Communists' advance] which some current comments reflect." Such generalizations have a certain amount of solace and wise direction about them, but even as an *attitude,* the Secretary's remarks are not likely to convince the Chinese that we are seriously and strongly committed to help them.

Secretary Acheson is well aware that it will take more than an "attitude" on our part to free the Chinese people from foreign imperialism. Testifying the other day about the necessity to send arms to Europe, Mr. Acheson declared: "I see no advantage, in dealing with the forces with which we are now dealing [meaning the Russians] in merely taking an attitude." We hope and expect that his thinking on this matter is consistent enough to apply now to the Far East. If, as the White Paper indicates, Chiang is so discredited in the mind of the State Department that he can no longer be supported, then it is the Department's obligation now to go out and find effective forces of opposition to Communist aggression in China.

Clarifying and Fair

THE TONE OF Cardinal Spellman's original letter to Mrs. Roosevelt touched off such an emotionally charged argument over Federal aid to education that his follow-up statement, and Mrs. Roosevelt's acknowledgement of it, served the useful purpose of drawing the controversy back to the issues involved. The Cardinal states simply that he does not ask for public funds for the maintenance of private schools. He asks only that Congress see to it that public funds for "incidental expenses"—transportation for school children, health aids, non-religious textbooks—be used in such a manner "that all children of whatever race, creed or color, no matter what schools they attend, will share alike in the 'auxiliary services' for which Federal funds are spent in the states." "This in no way undermines 'the traditional American principle of separation of Church and State'."

Mrs. Roosevelt, who called this second statement of the Cardinal's "clarifying and fair," pointed out that "there has been a feeling among many citizens that the use of Federal funds for 'auxiliary services' might lead to a change in the interpretation of the Constitution. The Cardinal's statement is clear on this Constitutional point."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Despite this clarification, the suspicion will remain in some minds that Catholics, in receiving funds for auxiliary services, are just getting a foot in the door and eventually they will be asking for direct Federal support of private schools. Actually, Cardinal Spellman makes no such request. The independence of the private school is as much to the benefit of the Church as it is to the State.

It is Cardinal Spellman's contention that since Catholics are assessed taxes to support public education, they have some right to share in the direct benefit of those taxes when, as in the present case, those benefits take the form of auxiliary services and do not jeopardize the American principle of separation of Church and State. This, it seems to us, is a justifiable argument which deserves to be heard in the forthcoming Congressional debate.

This second statement by Cardinal Spellman and the manner of its presentation should help to bring the debate back up to a level more consistent with the American ideal of free and friendly discussion of public issues. It will be easier then to decide the question on its real merits and to accord gracious respect to sincere and well-intentioned opponents.

Progress in the South

POLITICAL schizophrenia in the South becomes more and more apparent. Such figures as Herman Talmadge, whose campaigns included the uncompromisingly racist and demagogic, are now striving for the respectability of the responsible executive. Talmadge has repeatedly and publicly disavowed the Ku Klux Klan, although his failure to take legal steps against it, and the public support he has had from it, make his statements somewhat unconvincing. He has also made evidently very sincere attempts to prevent violence against Georgia Negroes. Partially this is a result of the strange Southern state of mind that offers help to the Negro as long as he "keeps his place."

Mostly though, this desire for respectability is a result of the pressures from progressives within Southern states as well as the expected pressure from out-of-state groups. Attempts last week to convince James Byrnes he should enter the South Carolina governorship race, as well as the earlier attempt to make General Clay a Georgia candidate are worth noting. Surely the active responsible elements within the South are strong and growing stronger. The section is moving towards the racial tolerance that has been achieved in some Northern communities. It is part of the general progress of the South away from the traditional localized rural society it once had, to the urban society and culture that is already general in the North and East. But the entire movement, while it relieves ignorance and destroys provincial prejudices, is a movement Southerners have some reason to fear. This "progress" is actually the assimilation of the South (a region that has held out a little longer than the others) into the pattern of American mass culture. The section slowly comes into conformation with the notions, tastes, appetites and ideals—as well as the formal tolerance of the rest of the country.

Notably in the TVA area there is some indication that the section may develop a sane balance of agriculture and industry, with that respected and cultivated community culture that is the area's tradition. But the impact of the organized and centralized mediocrity that is so much the product of our times may make that future South where all Southerners are brothers, also a South where Southerners possess diminished stature as men in a community of men.

Four Constructive Years

THE FOURTH annual report of the Secretary General of the United Nations is a hopeful document. Mr. Lie lists a very respectable number of the accomplishments of the UN in mediation of the Palestine, Indonesia and India-Pakistan disputes; in the work of the UN Special Committee in the Balkans, the Commission in Korea; in the declaration of Human Rights, the Convention on the crime of genocide; and the work of the specialized agencies on the problems of health, agriculture, education, child welfare, finance and trade, the control of narcotics, etc. These are things that the shadow of possible war in Europe easily obscures. But to disregard the UN's effectiveness in international relations because of its impotence in dealing with the single great problem is foolish. As Lie says, the achievements of the UN may be peripheral to the European problem but they are not peripheral to the welfare of the human race or to world peace.

Not only has the organization contributed successfully to world stability in dealing with these problems, it has offered a field of discussion, and quite truthfully a field of battle between the two great powers. Yet we are tending more and more to disregard the UN, not only in private discussion, but in American public action. The implementation of Point Four through the UN's agencies is an excellent and little-known step. The perfunctory respect paid the UN in the formation of the Atlantic Pact weakened UN prestige—a step that deserves more serious consideration than it seems to have been given. Regional alliances and actions, as the Secretary General says, do not *necessarily* damage the UN's stature. Their "effect . . . depends upon the spirit in which they are concluded and the spirit in which they are carried out."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Belgium's Christian Social Party

"Program First" has supplanted "Unity First" as the watchword

Jean Delfosse

IF THE Belgian is not very exuberant in manifesting his political opinions—the recent elections again demonstrated this national characteristic—he is very careful about making his choice. Even if there are reasons for not being entirely satisfied with the party for which he usually votes, he thinks twice before entrusting that vote to some other party. He is not easily taken in by electoral promises. Before World War I, campaigns were violent when the vote was to decide some simple issue. The questions submitted to the voter were not many, for the State was concerned with very few things. But today the problems which the State must solve are so numerous that the differences between the programs of the major parties are imperceptible to the masses.

Only the small parties can indulge in the luxury of over-simplified programs, but the voters are not taken in. This is clearly shown in the recent elections by the complete failure of all dissident candidates, not one of whom won the smallest post. Changes in opinion come slowly in Belgium: they do not take the form of sudden leaps but of small shifts or slides in one direction or another.

A true comparison of the results of the recent election with the one before is quite difficult, for this was the first time that women were allowed to vote. Must they have had a lot to do with the victory of the Christian Social Party? That is very likely. The women are reputed to be more Christian than the men and to attach more importance to the school question, which was one of the big issues. However, the general outline of the vote distribution was not greatly altered and it would seem that the Belgian women have not voted very differently from their men. (The Christian Social Party won 43.52 percent of the votes and 49.52 percent of the seats in the Chamber of Deputies plus an absolute majority in the Senate, while the Socialist Party, with 29.7 percent of the votes, obtained 31.13 percent of the seats.)

It is perhaps their anti-clericalism and their attitude on the question of the King which had most to do with the Socialists' loss of votes. The masses, even when they are not enthusiastic about Leopold III, are far from sharing the passions of the Socialist leaders on this aggravating question. They do not like to see that party attempt to make use of the trade unions for ends as unrelated to their professional interests as that of the question of the throne. Besides, the Socialist leaders have manifested a strongly anti-clerical attitude both on the school question and in general.

*

SINCE the liberation, however, the Christian Social Party has succeeded in completely renovating the old Catholic Party, in which conservative tendencies predominated, to make it a party animated by a bold social ideal and one less doctrinaire than the Socialist ideal. As a result, the Christian workers, who before the war in French-speaking Wallonia regarded the Socialist Party (then called the Belgian Workers Party) as the only defender of the workers on the political plane, today have fewer reasons for not taking into account the anti-clerical tendencies of the Workers Party. The Socialist Party is no longer the only party which is concerned with the lot of the workers, and the Christian Social Party has succeeded in cutting in quite neatly into the Socialist electoral clientèle.

The victory of the Christian Social Party cannot be considered as a victory of the Right. It is a different body from the Catholic Party which it has superseded. The latter before the war had gathered together different groups: conservatives, Christian Democrats, middle-class groups, etc., who had nothing in common but their attachment to religion. The Christian Democratic element in Wallonia was in a deplorable minority status—which explains the influence secured by the Socialists in that area's industrial regions.

After the liberation the Catholic Party made a great effort to become non-confessional, rallying all men of good will around a program which was clearly progressive and of Christian inspiration. For the pre-war slogan, "Unity First," the leaders of the Christian Social Party have substituted the watchword, "Program First."

The party no longer represents a federation of associations whose objectives, outside of the defense of religious liberties, are contradictory. Its unity at the present hour is due to the adherence

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of all its members to the program, which embraces all aspects of the life of the nation and genuinely seeks the common good. The leaders had great difficulty in making their point of view prevail against those who were not resigned to giving up the old system; there is always great danger that the conservatives, who in spite of everything rallied to the Christian Social Party, will seek to make their own point of view prevail.

The most powerful Catholic journal, *La Libre Belgique,* supports for the most part conservative ideas; but despite this and the fact that the Party has no national daily of its own, its leaders have succeeded up to now in keeping the party true to its program. That was the primary factor in their electoral campaign. They did not yield to the conservative elements, who would have preferred to focus the campaign on the school question and the question of the King at the expense of the social reforms which the Christian Social Party advocated.

*

BEFORE the war it was the democratic wing which had to temper its demands in order to preserve the unity of Catholics in the defense of the freedom and equality of their schools. This time it is the conservative element which has had to yield. A few tiny dissident parties were formed, but it was better to lose their votes than to reduce the party's platform to nothing more than the school issue. If in fact the Christian Social Party continues to be the party of the Belgian Catholics, it has also demonstrated that it was something more and that its desire to deconfessionalize politics is genuine.

The question of the King has also been of use to the Party, but less than one might have believed. It is a purely political question; irritating and serious as it is, it is incidental. Its bearing upon social and political policy is quite negligible. The elections were not decided on the basis of that issue. It was involved but only to a minor degree. The issue of the election was above all the programs of the parties. That is why the Christian Social Party took no flat position on the Leopold issue. In demanding a referendum on the return of King Leopold it safeguarded the liberty of opinion of the voters on this precise point.

On the other hand, the tax question was harmful to the Party. Associated with the Socialist Party in the government, it therefore had its share of responsibility, not only for the social and economic reforms brought forward by the Government but also for its courageous fiscal policy which had naturally displeased the middle classes and the well-to-do in general.

Moreover, it was a minister from the Christian Social Party, M. Eyskens, who had taken charge of the Ministry of Finance and put the fiscal reforms into operation. Thus the middle classes, as the successes of the Liberals in the cities indicate, seem to have turned away from the Party. But that loss was largely compensated for, in large part by the women's vote no doubt, but also by the votes of the workers, as is manifested by gains in the industrial regions, even in Wallonia (Mons, Thuin, Berbiers, Namur).

*

THE CHRISTIAN Social Party did not obtain an absolute majority. It had hardly expected to, although that furnished a campaign slogan. For the system of proportional representation, if it has the advantage of being more just, makes a homogeneous government impossible.

The fact that it was necessary to hold elections nearly a year before the date they were due stemmed from the impossibility of maintaining the alliance between the Socialists and the Christian Social Party any longer. After a collaboration which in the main was a happy one if the recovery of the country is considered, the parties in power became weary. They had accomplished what they had set out to do and were confronted with difficulties which they had for the moment deferred (the question of Leopold and the school issue). They were faced with new difficulties (unemployment, international economic union, and above all the question of subsidies to the coal mines, the railroads and the "economically weak"—subsidies which reached a total of five billion francs and which seriously threatened the balancing of the budget).

The elections did not produce a solution of the problem of the Government, since the Christian Social Party did not obtain an absolute majority in the two Houses. But on the other hand, since it has a clear majority in the Senate, the country cannot be governed without it.

It would seem, then, that the future makes a new alliance between the Socialists and the Christian Social Party inevitable. Their harmony on international affairs is deep-seated; their agreement on the social and economic plane is possible, even though the motivating spirit be quite different, for their programs have many points in common.

But it is essential at the outset that the question of the throne be decided, a question which could have been settled once and for all through a little good will, and it is also necessary to come to an agreement on the school question. That will be more difficult, for it is an old issue which has weighed heavily on Belgian politics for decades and which regularly restricts the freedom of Catholics in their political choices.

Belgian Catholics feel that it is all to their interest to dissociate the Church from any polit-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ical party. They have already succeeded in changing the political atmosphere of the present Christian Social Party. But the effort they have made to de-confessionalize the party has run into the fact that the other parties by their sectarianism on the school question have confessionalized politics. Will Belgian politics be able to work its way out of these deep ruts? That would be highly desirable. There are plenty of other tasks now demanding the attention of the parties for them to settle, once and for all, these issues whose outlines do not change.

Self-Sufficiency for Native Peoples

Is alms-giving adequate Christian charity toward peoples in under-developed areas?

Emmanuel Jacques

I SAW in a magazine recently a photograph of a Negro who was supposed to be 105 years old, and who had worked in a South African gold or diamond mine from the age of about twenty-five until he could work no longer. His loin-cloth was in shreds, the hut in which he lived did not belong to him, his children now worked in the same mines and could not even read. Obviously, he was put forward as a good worker, faithful, always thankful for little.

I have experienced a Communist revolution, and I have lived in a Communist-dominated country, and after that I will never be a revolutionary. But when I turned a few pages, and saw, in an advertisement, a picture of the headquarters of one of the banks of that same country—the pompous front, in Babylonian style, as dignified as a temple—I could not help thinking that the two photographs were complementary.

The suffering of a man of different color, remote and mysterious, moves us, I am convinced, as much as that of a fellow-citizen. But I have wondered whether it stirs us in the same way. That is to say, whether having given a hut or a loin-cloth to this particular old man, we would proceed as swiftly as we would in the case of a fellow-citizen, to an analysis of the social causes for his suffering, and to the procedure to be followed to eliminate it. I have, for example, asked myself whether we would not experience sometimes a certain hesitation in proceeding from this Negro to that bank, whose high-priests in these "barbaric and pagan" countries speak our language, or an analagous one, even, with no great difficulty, use the language of the Gospel, and insure our trade.

I am not saying that the whole problem is this bank or any other. Far from it. Nor that this bank is useless, nor that this part of Africa is worth less than other parts. But the two photographs, better than the one of the Negro alone, invite us to probe more deeply into the problem of the exercise of charity in a missionary country.

I do not think it is disrespectful or that it outrages tradition to try to adapt ourselves to changing circumstances. The changes make themselves gradually. Priests, for example, have lost the habit of reciting often the prayer "for travelers;" they say others instead; for there is really no longer much need to worry about the physical safety of those who cross the Mediterranean or make a world-tour. Or again, when we see the list of the seven traditional works of mercy, we are almost astonished to see among them the succoring of prisoners, and we have to make an effort to recall the times (actually not long ago at all) when, if a prisoner was to have his wounds dressed or to get enough to eat, some charitable heart had to be especially concerned about him. We have even, all of us, through the intermediaries whom we have engaged for the purpose, attended to his re-education—to which no one would have given a thought in earlier times!

*

OUR prisoners no longer need alms. But charity, in opening the door to social justice, has not grown useless. Not only are there still many necessary good works, but also justice has still a long and hard row to hoe before her victories themselves cease to depend on charity. And science also needs charity in order to remain at the service of mankind.

Daily our social conscience, acted upon by Grace, grows more perceptive. It took so long for us to learn that the poor should not be assisted, but paid. Even now, it seems that some of the sciences have surprised us with their discovery that pauperism is a generally avoidable accident. If, albeit slowly, justice has made progress, it does lend its voice to charity's appeal to carry justice still further.

All the problems are not resolved in our own

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

countries, but many have been, and all are on the way to being so. Now we should turn our attention elsewhere, towards international, and above all, interracial problems. Certain situations are becoming (let us admit they have become) scandals, of the kind of which Jesus spoke, which shut the doors of heaven against their unhappy perpetrators. Do not let us say that Our Lord was wrong or that He exaggerated when He cursed such evil-doers and said it would be better to throw them into the water, and moreover with a millstone round their necks, in order to be quite sure they would not do it again. What anger in the Heart of the Incarnate Word, to wish such a thing upon men whom he created for love!

Well, millions of colored people, on every continent, rise up to testify that they have been scandalized, that is to say, that they have been, through sin, driven from the Kingdom of God, because men bearing the baptism of Christ prevent them, by their sin, from joining the group of disciples who walk with Him. This scandal, which urgently, more urgently than any other, needs to be eliminated, will be one of the tests of our charity.

*

NO MAN of even moderate good will can today allow a native of his own land to beg from him on the street, without feeling a certain discomfort, without being at least embarrassed that such misery has so far found no better solution than alms, and without a minimum of will to find another solution or to contribute to it. But if this same man learns of remote and anonymous misery, in some corner of India or Africa, will he so easily go beyond a brief pity? Will his charity be always as strong? Does he feel himself one with this far brother who sells his last rag to buy a last handful of rice, which he will make last as long as possible before he dies? With this other who will be stricken with fever because he has not the wherewithal to buy a capsule of quinine? Or with the tens of millions of others for whom a pencil is a luxury, and who could not even use one to write with, since they do not know how to write? Does he feel one with them, not merely to the point of sending his contribution (which he does regularly) but in such charity that, when comparing his situation with theirs, his conscience tells him that "something is all wrong," exactly as it did when he gave alms to a fellow-citizen in the street?

There's more I must give to the poor Negro than another loin-cloth which will wear out, than another loin-cloth which he cannot, after all, if he dies before he has worn it out, leave to the third and fourth generation. Than a loin-cloth which will not help him at all to feel at home on God's earth, the paradise of those who are rich from his nakedness; than a loin-cloth which will not give him the right to say what he thinks about the education which those of his race and blood will receive, nor about the political organization which will control them. A loin-cloth which will not save his grand-children from being content with ten cents a day for ten hours of work, and who must furthermore think of those who drink the champagne they have earned as their benefactors. A loin-cloth which will never give any one of his people the right to say "no" like a man. A loin-cloth which would not assure to any of his people that minimum of modern knowledge without which it is impossible not only to liberate oneself from present injustice, but furthermore, once liberated, to build up one's country. I must give him more than a loin-cloth—even if he does not ask it of me, even if all his people are not already threatening to win it. It is not in a spirit of counter-propaganda that I must give more, but because I love him, and because not only my dollar and all I have, but my mind, my time, and all I am, are his.

The love of Christ has driven us into the mission field, to nurse the sick, feed the hungry, clothe the shivering, teach reading, writing and arithmetic. Almost always, we have gone first to the poor; the alms of our brothers in Christian countries, given with real love by brother to brother, have been for many men of good will the smile of Christ which has led them through us to Him. Often, and in most missionary lands, these were the principal forms of our charity; it was much, and, under the circumstances of those times, more could not have been expected. Even Saint Vincent de Paul, under similar conditions, did not leave the frame of almsgiving in its various aspects, except for a few experiments without much result. But one of his greatest disciples, Frederick Ozanam, the greatest organizer of alms and of welfare, warns us with an emphasis which has too often gone unperceived, that almsgiving is not everything, and is not the most important thing. Now this is realized, and, for the last few decades Catholic charity is chiefly concerned with the social remedies for suffering, at least in our own countries. I think the time is ripe for it to plunge everywhere into this jungle, in all missionary lands, and even to look beyond the mere struggle against suffering.

*

THIS "beyond" almsgiving will be to help our brothers to their right to the fruits of the earth, which are intended, by God's justice, as theology teaches us, for the men who need them. Above all, those fruits of the earth which their sweat and God's generosity have caused to grow, these jewels, these embroideries, this oil, this

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

steel, which to date have been the gifts of their sweat to those cleverer or stronger. Without sowing hatred, but without cowardice, we can spread over the whole surface of the earth the horror of mankind for slavery, and for all its substitutes, in Russia and also elsewhere. We must see to it that it shall soon be impossible for any people to speak of its "rights" over another people, even if this other people is a colony, for that means that there are men who pretend they have the right to make others work for their profit, the right to decide their fate and their evolution, to allow them to speak or to strangle their voices, to replace the magistrate by the policeman.

But liberation from foreign exploitation does not of itself mean that a country is inhabitable for the sons of God, for it is its own children who must make it so, and where they are not yet capable of this, let us help them to become the makers of a Christian country, and as prosperous a one as possible. This act of charity also will be far more important than alms, and I insist that it is not for us to construct this country for them according to our ideas, but for them, today if they can, or if not, then tomorrow. But it is a hard, a very hard undertaking which they will face then, if they do not already. Still, it is not so difficult for us, if we wish it, to give them the means to become sociologists, economists, politicians, who will be not only the architects of their country, but also, with us, of that Cathedral of living stones which we all are building together. To help the élite of these countries to become such builders is more important than to offer our bricks of earth for their temporary constructions, which they will be capable of undertaking by themselves.

If we have a profound and intelligent pity for the relative ignorance among many millions of people in Asia, Africa and Oceania (ten times the population of the USA); if we have pity for the rags and the hunger of almost all of these men, who are not even rich enough to wash with soap, we should have the courage to work so that our children will not have any longer to be their benefactors. And that is why I think that today, to create specialists among them, to help them found unions, cooperatives, institutes of research and of economic and social teaching, agricultural institutes, etc., are greater signs of charity than nursing the sick; these specialists and these institutions will take care of more suffering than all the hospitals which we could found, and than all the medicines which we could send.

It seems possible to ascertain from many conversations with missionaries returned since the war, from many of their articles and lectures, that the opinion of many of them is that it is along these lines that the principal effort of Catholic charity in the mission field should show itself. Such a program will constitute a very heavy burden for Christendom, and will require much more than financial assistance, and this may be an obstacle. But if Christendom is able to provide this proof of love, and if the historians of the Church are not to have to confess later that the twentieth century will have been a great opportunity lost, what a joy for Christendom that the effort which was required of her, and which she will have provided, will have been a very great effort!

If *the* commandment of Christ is Love, it is love which must be the great sign of the Truth of the Church and of her apostolic succession; it is love which must pave the way of the missionary and which proves that her preaching the Gospel is not nonsense. It is not only His love which is manifested, but that of the whole of Christendom, in whom Christ breathes.

Security First

JOHN P. SISK

"THEY want security. But some risk takers are needed" is the title of a recent *Life* editorial. The "they" are the 1949 graduating class who are said to lack significantly the spirit of adventure generally associated with a college diploma. The '49er, says *Fortune,* wants and expects security; he seeks employment with weather-wise and preferably large organizations; the risk of the individual enterpriser interests him not at all. This is interpreted to mean "that he (the graduate) has turned his back on the American dream. Perhaps only the context of the dream has changed, but certainly there has been a change."

Both of these discussions are extremely provocative considerations of an important change in the American attitude; particularly if one does not confine their application to the '49 graduating class but reads them as comments upon our general security complex. When *Life* says that "it will not be easy for the United States enterprise system to renew itself periodically if so many of its recruits are dead set against starting their own businesses" it is, in my opinion, saying something important for all of us, not simply for the class of '49. But it is saying something still more important when it adds that "a generation that is growingly hipped on security is in poor psychological position to survive the shocks that are an inevitable part of life."

It is encouraging to think that *Life's* and *Fortune's* millions have read and to some degree pondered over these ideas, that many have perhaps gotten to the point where they are asking:

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

What is the cause of this condition? The magazines say something about causes: that the '49ers are predominantly (70%) veterans whose days of derring-do are mainly behind, not ahead of them; that an unusually large number (30%) of the '49ers are married and are therefore security conscious by some necessity; that as a class they are over-specialized, trained rather than educated, fit more to be the cogs in the machine and, by implication, not so much afraid of taking a chance perhaps as incapable of taking one. *Fortune* even suggests that American Literature may have performed a disservice to the '49ers (and Americans in general) by not portraying enterprisers in a more favorable light. But neither article pretends to know all the causes, and in my opinion this is their value to the reader: he is stimulated to think further into the matter himself.

*

SURELY no one can know all the causes why security has begun to replace individual freedom as our number one motivator (to the extent, even, that a distressingly large number of people nowadays really mean security when they speak of freedom). But there is, I feel, one important factor that neither *Life* nor *Fortune* mention and that is the part that American enterprise itself has played in making contemporary Americans security conscious and reluctant to take a chance.

For who in this twentieth century has told us more persuasively and insistently than American enterprisers that it is absolute folly to take a chance? I refer of course to American enterprisers functioning as advertisers, and a quick look through the latest copy of *Life* or *Fortune* will make clear what I mean. Note the cunning play upon the apprehensions of the average sensual man: beware of bad breath, dandruff, body odor, dull teeth, unfashionable clothes; beware of baldness, sagging viscera, unsightly fat, protuberant backside; beware of not being admired, loved; beware of being laughed at, scorned, shunned, abused; beware of imitations, fakes; beware of not being happy, not having peace of mind, of living in anything short of complete euphoria; beware of being different, of what the next man will think; beware of running out of money, of a poverty stricken old age; beware above all of the terrible terrible future.

It is easy to overlook this technique of fear in modern advertising because the fear is so often camouflaged as desire. But the reiterant bolero of fear is there, beating like a tom-tom in a jungle its somber under-rhythm: look out, play safe always, don't take a chance, beware beware beware. Advertising plays up to the coward and sentimentalist in all of us; it tends to make us hypersensitive to the enduring conditions of life which, if we were really adult, we would scarcely notice. By exploiting the inescapable (and sometimes terrible) precariousness of the human situation it induces a neurotic concentration on security. Too many people are led by it to accept, more or less unconsciously, a crippling and impossible standard of security; and to the extent that they are so led they are incapable of effective action. The advertisers tell us sirenly (the churches and the psychiatrists work overtime trying to counteract them) that *things* will make us happy and secure and that, conversely, the absence of *things* will leave us unhappy and insecure and that the most important move is the one that gets us the wherewithal to get the *things* that make us secure.

The previous paragraph might suggest the very opposite of the point I am trying to make: that is, that by making sensual and material well-being irresistibly desirable the public is induced to strive and risk to the utmost in order to secure those things without which the good life is unthinkable, so that advertising is actually the tantalizer, or stimulator, to achievement. No doubt this is always true of a minority, who are stimulated to take great risks in order to secure the *summum bonum*. Nevertheless, it seems to be a general psychological truth that people whose sense of security is centered not in themselves but in things are for the most part incapable of derring-do that the really good life demands. They lack the necessary self-confidence; if they are asked to choose between the guarantee of a modest but apparently certain amount of material well-being on the one hand and a somewhat daring leap in the dark that may result in glorious abundance on the other hand they really have no choice at all. This is because if the leap in the dark should fail (and they know in their hearts that it will) their condition, they are convinced, would be unendurable. Needless to say, there are people whose security is in themselves but who are content with a modest amount of material well-being: whose leap in the dark is of a less spectacular but perhaps more important nature.

*

BUT TO return to the '49ers: has any generation grown up more under the egis of advertising than they have? In our entire history has any other generation been urged more persuasively to play safe always? Or has any other generation been so bedazzled with the promise (despite the war's raucous interlude) of an almost impossible material well-being? My point here of course is not that modern advertising is alone, or even primarily, the cause of '49's security complex, but that if '49 has a security complex

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

then here is a factor in its environment very much worth considering.

But advertising is only one of industry's mouthpieces. And is industry then really interested in destroying the spirit of derring-do without which, as *Life* points out, it will not be able to recruit the novices it needs to renew itself periodically? This would seem unlikely. That is, it would seem unlikely that industry would wish to destroy itself. But it is not entirely unlikely that industry would want something it could not have without working in some degree towards its own destruction. In other words, capitalism like most systems of ideas contains elements which are in perfect harmony only rarely if ever, and which are capable of the most violent and destructive opposition upon occasion (and which oppositions, in so far as they make for vital energy-producing tensions, may have a great deal to do with the fact that the system works at all).

*

AT ANY RATE, one opposition of capitalism, one of its paradoxes, is that while for its internal health as a system of ideas it depends upon a self-denial and a willingness to take a chance, still once it descends into the market place it seems to succeed in proportion as it induces the public to value luxury and security above everything. Hence on the one level (the Horatio Alger level) it makes much of striving, thrift, the acceptance of hazard and rugged competitive individualism. Yet on the other level (that of the market place) it tells us that the good life is really easy to obtain, tells us beguilingly that we ought to deny ourselves nothing, makes us want to do anything but live thriftily, makes us afraid to take a chance (we might fail and lose everything), and works against individualism: first by tending to monopoly if not checked constantly by forces outside itself, and second by telling us constantly how important it is to be like everyone else so far as the really important thing, the acquisition of material goods, is concerned.

Indeed, it is ironical to note that the official capitalist creed, as seen in the classic American success story, has sensual and material well-being coming only as the fruits of striving and risking. The lucky windfall, the inheritance that puts one on easy street through no effort of his own, is actually a kind of heresy: though perhaps a heresy with which the correlative orthodoxy is inseparably involved. Yet to succeed in the market place the capitalist must induce in the public a desire for the fruits of striving and risk, presented tantalizingly as obtainable without, or with relatively little, striving and risking. In a sense then the enterpriser hopes (and even knows?) that the public will not take the Horatio Alger "official" side of him too seriously. If it did he would go broke.

But in the meantime, here are the '49ers, And have they listened too well to the beguiling chatter in the market place? So that, as *Fortune* says, if '49 has a class bogey it is ulcers, and so that, as *Fortune* further says, '49ers talk of the future in terms of the good life instead of in terms of dollars and cents? If so, oh high heresy!

Well, for whatever reason *Life* and *Fortune* are concerned, it is hard not to agree that there is reason for concern. A generation that is hipped on security is in some serious degree refusing to make the act of faith without which effective living is impossible. This act of faith involves the individual's determination to pursue what seems to him to be a right course of action regardless of the hazards involved, fully aware that he may fail but that the only real failure is the refusal to venture. Such an attitude is nothing more than a voluntary and zestful acceptance of life, and the philosophy to live dangerously for the thrill of it is only its sentimental perversion. Nor has this attitude anything to do with rashness or foolhardiness, nor with an irresponsible attitude towards the welfare of his own society.

It may be true that at any given time only a limited number of people are capable of making and living by such an act of faith. Nevertheless, the validity in which it is held is in direct relation to the spiritual well-being of any culture. The great Victorians were much concerned with this act of faith, perhaps because they were very aware of the extent to which in a capitalist society it was being undermined by the agnosticism of unstriving, which is also the heresy of security. This may be the reason why they have come again into vogue: because they are seen to have a message for our times.

*

BUT one final remark must be made about the *Life-Fortune* concern with '49's security complex. One cannot escape the impression that for these journals the first and most proper area for derring-do is that of business.

The sound of the shekel is not only not unpleasing but is, apparently, still conceived of as something not unlike the music of the spheres. Are *Life* and *Fortune* and all the rest of us who share their concern willing to put up with the risk takers who are needed if they choose to take their risks elsewhere? Or are all of us so security conscious (and therefore so fear-motivated) that we prefer to have the disturbing adventurous ones strangled in their cribs unless they can give us some kind of guarantee that they will be content to express their daring by operating, say, a grocery in competition with the local chain store?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Traitor or Patriot?

LILY DOBLHOFF

FRANCE has always been and still remains today the ideal setting for the "grand" political trial. Everyone can recall court scenes where shots were fired, where jealousy was mixed with politics, and the papers published acid sketches of sentimental intimacy which endangered the program of some important conference.

This tradition partly accounts for the passionate interest in trials that is nowadays stirred up in Paris as it is in no other city. Even during the first days of a "great" trial, one hears of bets about the possible verdict in "society" as well as in the smaller "bistro."

The long-dragged-out Kravchenko trial is still fresh in all minds. It is, however, the latest great political trial just finished which set public interest ablaze. The more so, as all Frenchmen from the statesman to the man in the street responded to the trial and lived again the experiences that they had undergone during the war years. Accordingly they reacted passionately.

This was the "Abetz trial," and if one followed it as onlooker, being neither French nor German, one was unable to decide whether the verdict represented an act of justice or of great moral inequity.

For weeks and weeks we all read the reports of the trial, every word of the witnesses or the accused; we saw caricatures or photographs of the lawyers and the other actors of the scene. At first it appeared that the accused simply made light of everything, and feeling his superiority, played with the judge, the witnesses and the audience. He seemed to share the brilliance of his wit with us, and repulsed his adversaries with his quick facile answers. This success lasted to the moment when the former French Premier, Paul Reynaud, mounted the witness stand.

*

ABETZ seemed obviously taken aback when he heard the first words of this small, wrinkled man whose every word was an ironical but unanswerable statement of fact. The former German Ambassador grasped immediately the significance of the *changement d'atmosphere* and saw at once that this change had not mainly taken place because of Reynaud's intellect, or the cartesian schooling of his mind or the typical clear-cut French tradition of his speech, but it was caused by the simple fact that he, Abetz, had wanted to send this little man to his death on account of his patriotic convictions.

Otto Abetz was not to be underestimated, however, and he rose immediately to the occasion: he adopted a totally different attitude, abandoned the method of biting irony and the shrug of the shoulders with which he had succeeded until now, and answered with exact data, was to the point, earnest. Even so his "proofs" did not carry conviction and no one was impressed when he maintained that he had wanted to eliminate men like Paul Reynaud, Leon Blum and Daladier, because he considered them to be "partisans" . . .

*

THE OTHER outstanding figure of the trial, a sort of counterbalance to Reynaud, was General von Choltitz. This man's appearance had in it all that is usually considered as worst in Germans. Not even "German," but "Boche." He was dry, coarse, had his hair cut in the traditional way of German officers. But notwithstanding all this, he left an impression of deep and unswerving honesty and managed to win respect and appreciation for his silent and simple manly courage. Even the most nationalistic French papers wrote with profound esteem of this man, who spoke without adjectives and gave a brief and nearly colorless account of those decisive days when the fates of two nations, the German and the French, were at stake. This man's aim had been to fulfil his duty as a German officer, but above this, he tried to fulfil his high duty as a European. He appreciated the crucial moment when this latter, higher duty had to be put first: he understood that in saving and defending Paris, this historical and cultural treasure of humanity, he was saving and defending it for Germany too.

His statement at the trial explained clearly to the court that even if the first impulse for delaying the fulfilment of the Berlin order to destroy Paris had not come from Abetz himself, the former Ambassador had immediately shown complete understanding of and sympathy with the importance of the steps to be taken and had fully backed the delaying operations. The subtle and cunning support with which Abetz not only made General von Choltitz's scheme possible, but also enabled him to put it into reality was the result of the emotion Abetz reiterated again and again during the course of the trial: his love for France. A man sitting near me at this stage of the trial, when the texts of the telegrams exchanged between Berlin and Paris were being read, hearing Abetz beating about the bush and yet at the same time not flatly refusing to carry out the orders to destroy, said: "Hm . . . yes . . . it cannot be denied that in part it is to this man we owe it that Paris is still standing!" French bourgeois sounded regretful: it was obvious that he was sorry to have to be grateful to "this man" but being French, with relentless logic, he followed his thought to the end and uttered it.

But the same inexorable logic of a Frenchman,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

said to all that only a man who was not a Frenchman could have forgotten logic so far as to have accepted an official Nazi post in Paris of all places, when he pretended to so love this city!

These two men were the witnesses of the trial and incorporated fully the spirit of their own country: Paul Reynaud with his quick and sharp wit, and the German General von Choltitz with his blunt honesty and manliness. The man who stood between them and whose life and freedom was to be won through their statements, the accused, Otto Abetz, wanted, he claimed, to unite both nationalities within himself. But his judges said that by the fact that he had accepted the task entrusted to him by the rulers of Nazi Germany, he had proved that he understood neither the one nor the other. He may have loved both German and French, but this love seems to have been based on a blind and childish appreciation, devoid of mature recognition or even the intuitive understanding sometimes given by true emotion. Claude Bourder in *Combat* expresses this problem best when he writes: "The verdict cannot be understood. If we consider Abetz as a German, as a representative of the enemy, it must be admitted that he was no hard or cruel foe, so that in this case he should merely have been returned to his own country which he had served faithfully. From this point of view the twenty years' sentence imposed on him seems to be very greatly exaggerated. If, however, we look at historical events from the higher level of the point of view of morality and humanity, we must find the verdict far too mild. This man who pretended to love France, whose wife is French and who has many links with France, wanted to poison the spirit of our youth, tried to teach her to forget her national honor and to pervert the viewpoint of the whole people to a point that he expected Frenchmen to 'collaborate,' 'understand,' and 'appreciate' the enemy in whose name hundred thousands had been deported. He expected our people not to revolt against these facts, not to fight with all means in their power against the men who gave these orders. If we remember that this man wanted to instil this mental poison drop by drop into our souls, to make use of his francophile sentiments to pervert our nation and break our backbone, the sentence should have been only extermination, to save our world from such a poisonous spirit."

Do not these words confirm the view we expressed before? That the love of Abetz towards France was but a shortsighted love, a love made not to support and sponsor a higher spirit able to respect the individuality and the good in every nation, but to crush the "craving for the higher" that alone could be able to unite hostile peoples in the mutual respect of each other's qualities.

The Labor Movement

Cleaning Up the Docks

THE MEN who work on the New York waterfront are a strange breed. And the longshoreman is the strangest of them all. You might get something out of a teamster. A teamster gets away from the waterfront. He drives his truck inland and he talks to other people, people who may never have seen the waterfront, people who don't know what a "shape-up" is, or a sling-load, or a boss loader, people who never heard of the mobs and are glad of it.

But not the longshoreman. The longshoreman never gets away from it, not even when he goes home at night, because usually he lives right there, on the waterfront. And the waterfront code hangs over him like a cloud by day and a pillar of fire by night—fire from an automatic or a sawed-off shotgun.

You may be the best friend he ever had, but if you are not from the docks, the longshoreman will clam up on you when the conversation gets around to what goes on behind the iron curtain of mob rule that makes the waterfront a land apart. The man might have been ruined by the mob himself, he might be in danger of his life, but 99 times out of 100 he will not even think of calling the cops for help, or any outside agency. (Of course, if he calls the wrong cop, that won't be any help either.)

The theory is that he will settle his problem according to the law of the waterfront or not at all, which means that he will settle it with his fists, and those of his friends, or with a knife, a baling hook, a gun, or maybe even a sling-load of steel bars which could just accidentally land on somebody who happened to be standing too close, and sometimes does.

The law, of course, was made by the mobs and is maintained by the mobs. The men who run the mobs know that all the individual courage in the world will not stand up against an organized gang of killers. When the mob goes after a man, there is no nonsense about a fair fight. They jumped out of a car and shot Collentine in the back before he even knew what was happening. And jumped back in the car and got away. It was three to one against Hintz and they laid for him on the stairway of his apartment house as he was leaving for work. As he came around the corner of the stairs they let him have it.

★

AT THAT moment Anthony Hintz got wise to the waterfront code. It cost him his life, but he finally got wise. He saw that the law of the waterfront was no more sacred than the men who had tried to kill him, he saw that the law was in fact the creation of men like those who had tried to kill him because by that law they knew that they could keep themselves in power. He saw finally that the only way to beat the mob was to get a bigger and better mob on the job, in this case the police force of the City of New York.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Before he died Hintz told the cops that the three men who killed him were John (Cockeye) Dunn, Andrew Sheridan and Danny Gentile. Last month Dunn and Sheridan paid off in the electric chair at Sing Sing. For over a year the case had been appealed through the courts by the high-priced lawyers whom Dunn, leader of a mob which controlled part of the West Side docks, was able to command. The word got around that Cockeye was singing and many of the boys lit out for Florida and elsewhere. However, it was not Dunn but Gentile who ducked the chair at the last moment into life imprisonment.

Dunn's mob, now led by a man named McGrath, still operates on the docks. But things haven't been going so well lately. The time was when the conspiracy of silence extended everywhere. The ship-owners and stevedoring companies wouldn't talk—too scared apparently. The men's union, the International Longshoremen's Association, AFL, was well dominated by Joseph P. Ryan, who could be counted on to keep his mouth shut except on those occasions when he opened it to protest that everything was sweet and lovely on the docks. The ILA is one of the few unions in the country that has no publication. The average longshoreman, even the average local official, has no way of getting reliable information on what is happening in his industry other than what he sees or hears on his own piers. This contributes its share to making the docks a jungle of rumors, confusion, inefficiency, graft and corruption.

Of course there was always a small group of Commies making a fuss. But nobody paid much attention to them except in Brooklyn, where they made progress among the Italian locals, and now in the Negro local by exploiting a legitimate grievance against anti-Negro discrimination on the part of ILA officials.

*

IN 1937 the ACTU (Association of Catholic Trade Unionists) started taking the lid off the waterfront stew-pot and revealing what went on inside. This it did through its paper, *The Labor Leader,* in leaflets and in meetings and rallies. It has won increasing support from the men, particularly on the West Side. In recent years the Xavier Labor School has done yeoman service and Father John Corridan, S.J., its assistant director, is one of the best-informed men in the country on what is wrong with the waterfront and how to correct it.

Even Ryan's grip on the ILA has begun to slip. Repudiated by his membership in the strikes of 1945 and 1948, Ryan has seen his old rival, Gene Sampson of Local 791, work himself into a position where he might seriously threaten Joe's lifetime presidency at the next convention. But as Sampson himself has said, "Ryan is a cutie—don't sell him short."

The man knows how to read the trend of the times and already he has successfully leaped on bandwagons that were leading in the opposite direction from the one he happened to be traveling at the time. Last year the times began trending with a vengeance. Malcolm Johnson started a series of articles entitled "Crime on the Waterfront" which almost blew the lid off the stew-pot entirely, and won him the Pulitzer Prize.

*

THEN John Murtagh, the City Commissioner of Investigation, got to work. There were some who looked upon his efforts with a jaundiced eye. They reasoned that big shots in politics and industry were included in this thing. They pointed to the fact that Frank Costello, the man who allegedly controls the men who control the mobs, also allegedly controls the men who control (or controlled) Tammany Hall. They said that Murtagh would never be allowed to accomplish anything worthwhile.

Well, Murtagh has already accomplished several things that are worthwhile, and if he keeps it up he may go far toward cleaning up one of the dirtiest messes in this or any other city in this or any other country. Credit to whom credit is due. Commissioner Murtagh has surprised both his friends and his critics.

His first objective was the loading racket, the main source of revenue for the mobs. (Other sources are theft of cargo, which is tremendous, the numbers racket, and loan-sharking, which has a curious twist in that men are forced to take loans, at robbery rates, in order to make sure they are hired in the daily shape-up.)

The loading racket was a set-up whereby certain characters known as boss loaders walked onto a pier, without any legal right whatever and paying no fee or rent to anybody, and forced their services, at exorbitant rates, upon all truckers who came onto the pier to pick up goods. In some cases they also insisted on unloading trucks. Penalties for non-cooperation ranged from losing a few hours on each truckload to losing your life.

Murtagh insisted that the ship-owners take responsibility for what went on on their piers and give him the names of all boss loaders authorized to operate each pier. Most of them refused. He told them the City would not renew their leases. They complied. Now, with the reluctant cooperation of the loaders, he is setting up an accounting system that will be available for regular inspection. He is also seeing that there is a set of uniform and reasonable rates.

*

HE HAS done something else. He has found out how many working longshoremen there are on the New York waterfront, a figure you could never get from either the ILA or the New York Shipping Association because they were obviously ashamed of it. The figure is 45,593 for 1947-48 and of those only 570 work 2,000 hours a year, or the equivalent of 50 weeks at 40 hours a week. Half of the men make less than $2,400 a year, or $46.15 a week, and this doesn't include those who worked less than 100 hours. About 31,000 men work 1,099 hours *or less* a year, which means they are idle about half the year unless they have another job. What an indictment of both union and shipping officials!

To correct this situation Murtagh has recommended to Ryan that the ILA close its books and start weeding

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

out the surplus labor supply. Ryan has hid behind the Taft-Hartley Act, but suggested raising the initiation fee, which is already too high. He ignores the fact that other maritime unions, particularly those in the CIO, have limited their membership, and are still doing so. If Taft-Hartley forbids this, and it has yet to be determined, then it would be a simple matter for the men to be hired and paid by the New York Shipping Association, or some other central body and then dispatched daily to the piers where they are needed. This is what actually happens in England and on our own West Coast. But of course it would involve the use of hiring, or more accurately, dispatching halls and a rotary system that would put an end to favoritism and mob control. The New York waterfront might then become a safe and decent place to work and do business. And that would never do.

JOHN C. CORT.

Of Note

French Family Life

THE current revival of family life in France is noted in the August issue of the *Christian Democrat* (published by the Catholic Social Guild, Oxford, England). With Marxists, Trades Unions (the C.G.T.) and Catholics all sponsoring family associations, the movement has now reached and enlisted five percent of the total national population. This interest is also reflected in the family allotment wage system and other provisions which are now the law of the land. The article, by M. Henri Rollet, continues:

> Behind all these outward manifestations of a new surge of interest in the family, the ordinary family life of the people is deepening. Difficult as it is to measure whatever degree of growth there is, we can, nevertheless, point to certain features, some intangible of their nature, which bear out this impression of the new "movement." There has been a rise in births of some fifty per cent over 1942, allowing for soldiers killed, taken prisoner or missing.
>
> Again, certain traditional features and accepted values of family life in former times have been discarded or relegated to a secondary place—as for instance, pre-occupation with the business of a dowry, an anachronism in these days of general impoverishment. In their place one finds other motives and ideals supplying the necessary cohesion. There is amongst Catholics the emphasis on the grace of marriage in the catechetical instruction of the faithful, on conjugal and filial love.
>
> There are, however, many questions of a moral and spiritual nature which the future will bring with it. Today, people are marrying younger and founding a family more quickly; and there is more equality in age amongst the partners. This leads some to ask whether, if the wife accepts the burdens of motherhood earlier and welcomes a larger family (no easy task with all the attractions of feminine emancipation!) and consequently risks "ageing" sooner, another strain of a different kind will be placed on the fidelity of the husband who will be comparatively "younger." Stated so baldly, this must sound both pernickety and ungenerous; but it does trouble some minds.
>
> On the outset of a new venture, a new risk such as the nation-wide promotion of family-life, it is perhaps natural that it should be asked. The answer, surely, is to assure such doubters that their fears about the possible weakening of family authority will be more than compensated by a new experience— the unifying force of filial love and affection.

Asia and the Missions

BISHOP RAYMOND A. LANE, head of the Maryknoll Order, writes in the August issue of *Field Afar* (Maryknoll, N. Y.):

> . . . Asia is not hostile; its huge masses of people are remarkably well disposed toward Christ. But unfortunately, when angry words are uttered against Christ, Asiatics for the most part are unprepared to deny them. . . .
>
> Great masses in China are under Communist power. Millions in southeastern Asia are pro-communist and bitterly anti-religious. Other millions, though in lesser proportion to the whole, are of the same mind in India and in western Asia. The trend is growing, and only those persons who bury their heads in the sand will say that Christianity has no reason for concern.
>
> Two causes are uppermost. One is social. A well-traveled observer phrased it this way recently: "Peoples who are overburdened, underfed, uneducated, are obviously fertile soil for communism. People who are starving can easily be molded into hammers and sickles."
>
> The second cause is spiritual. A Catholic writer says: "There will be fewer Communists when there are more and better Christians. In short, there will be fewer Communists when we as Christians are more keenly alive to our responsibility to God to fight the sufferings and misery of our brother men over all the earth."
>
> Maryknoll missioners go out to Asia to preach Christ, the whole Christ. They will give men the Christ of worship, the Christ of the Mass. They will preach the Christ of love and tender solicitude; the Christ of the overburdened, the underfed, the uneducated, the lowly of all the world.
>
> Because newspaper headlines scream of calamity, it is unwise to assume that it is impossible for missioners to labor in Asia. It is a huge continent with a billion inhabitants. In many quiet areas of considerable size within China and other lands the apostolate of Christ will continue. If, on the other hand, the Maryknollers and other missioners in disturbed areas encounter trouble they will know how to accept that also; it is part of the missionary tradition.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Asbestos Strike Settled

THE *Labor Leader* (226 Lafayette St., New York 12, N. Y.) reports in its issue of July 31:

The 137 day strike of the asbestos miners of Quebec Province, Canada, ended this month as the result of negotiations initiated by Archbishop Roy of Quebec.

Under the agreement the men won 10 cents of the 15 cent raise they had originally sought, bringing their basic wages up to 95 cents. The question of the additional 5 cents will be the subject of further negotiation. . . .

If the asbestos companies and the union are unable to agree on the five-cent increase it will be placed before an arbitration board headed by Judge Thomas Tremblay, who is acceptable to both sides. Other unresolved issues involving social and industrial security clauses are to be placed before the same board.

The strike involving the employees of John-Manville, and other mining companies of the Asbestos (Quebec) area began on Feb. 12th and shut off about two-thirds of the Canadian production of asbestos. The strikers, members of the CTCC (Canadian Confederation of Catholic Workers) received the support of Church leaders and laity in Quebec.

On the other side the companies led by the giant Johns-Manville Company, which dominates the Canadian asbestos field, received legal and police assistance from the provincial government headed by Premier Duplessis. This support lost its value when in a general election a few weeks ago the people of Quebec demonstrated that they were not in sympathy with the policies represented by Premier Duplessis.

Besides collections made outside the churches, the strikers received aid from Canadian AFL and CIO unions. The *Labor Leader* forwarded contributions from ACTU members and its readers.

The Screen

What's Good About It?

OURS IS indeed a skeptical generation; it didn't take *us* long to decide that the gay nineties weren't really so gay or that the good old days weren't actually any gooder than today's days. The title of MGM's new musical film, *"In the Good Old Summertime,"* brings up another of those flat appraisals of the past which we have every right to question. This summer in particular might make us wonder who on earth decided that season was ever any better than spring or fall. Perhaps MGM thought that, since most of its picture takes place in Chicago's chilly winter at the turn of the century, it would provide good summer entertainment and make us forget, at least while we are in the theatre, about sizzling pavements and heat waves. "In the Good Old Summertime" does just that. With a very light plot, that stems vaguely by way of a half dozen scriptwriters from Miklos Laslo's play "Shop Around the Corner," it tells about a romance carried on by a boy and girl with the help of the mails and a Lonely Hearts column. Unbeknownst to each other this boy and girl work in the same music store, and their romance goes through various quarrels and ups-and-downs before things get out into the open and the finale brings on the inevitable clinch.

As the romantic pair, Judy Garland and Van Johnson are properly young, gay, petulant and idealistic about love and life. In amusing contrast, S. Z. Sakall, as the blustering owner of the music store, and Spring Byington, as his cashier, carry on a middle-aged romance that knows where it's going, and gets there with considerable help from all the store's employees. The supporting cast also includes Buster Keaton, whose flare for comedy is not used to the fullest but whose sober face always adds more fun to a ludicrous situation. I think Director Robert Leonard might have won even more laughs if he had pushed this pleasant satire to all its possibilities; but as summer fare it fits the bill. In her song numbers Miss Garland is in top form, and she puts over several of these old items in such a way that we understand why they are called the good old songs.

If you like your comedy along more screw-ball lines, *"Once More, My Darling"* is just the thing to make you forget hot weather and other of life's realities. Its plot, about a lawyer who would rather act in movies than practice before the bar, is jammed with a lot of nonsense that keeps you chuckling. It's just as well that its dialogue is equally amusing, because then you never have time to consider what a pipe-dream this story is. Our hero, played by Robert Montgomery who also directed the film, is recalled by the Army and given a special assignment to track down stolen gems, some of which were last seen decorating the pretty neck of Ann Blythe in a perfume ad. Bob enjoys his work immensely—what with Ann being such an attractive girl—but his work also takes on its stranger aspects when Ann turns out to be even wackier than Bob. His mother, played by Jane Cowl, who lends a delightful dignity to all this nonsense, is somewhat baffled when her son, who just never would settle down to law and marriage, seems to be eloping with this light-headed girl whom she calls "a blurb in perfumerie." "Once More, My Darling" won't make movie history, but Director Montgomery certainly deserves a hand for his deft staging of this most difficult kind of comedy: the zany burlesque.

Then again if you prefer your humor a little more mellow, there's an English import called *"The Weaker Sex,"* which will make you laugh and cry if you can possibly stand the British being very British and very fond of themselves. The story covers the events from D-Day onwards as one family stoutly faces the vicissitudes of war and peace. Noel Coward has handled this sort of thing several times on stage and screen, and I'm afraid this version written by Esther McCracken and Paul Soskin is no improvement. Its series of vignettes, however, are greatly helped by the performances of Ursula Jeans, as the woman who serves and waits, and Cecil Parker, as the bluff officer, who hovers over the whole family and finally declares his love for Ursula. Perhaps this picture's propaganda would have moved us a few years ago, but we are no longer in a mood for muddling through.

PHILIP T. HARTUNG.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

The Wisdom of Catholicism. Anton C. Pegis. Random House. $6.00.

WHEN you get a book that contains masterpieces of the greatest writers of Western Christianity from Apostolic times down to Sigrid Undset and Jacques Maritain, when this book shows a masterful choice of the most significant and interesting pieces, not little morsels but sizable sections, when this book has an introduction that throws in bold strokes a visible image on the canvas, and when this book is well printed and carefully edited, the reviewer cannot say much more than "Thank you" Dr. Pegis and Random House. The editor did not fall into the anthologist's sin of choosing his own pet pieces. Because the divine algebra of Bonaventure's "Ascent of the Mind to God" would hardly be side by side with the selected chapter from Newman's Apologia—Mr. Pegis shows himself a catholic Catholic!

I don't wish to quibble whether encyclicals "belong" here or Chesterton's witty piece is a match for Saint Ignatius of Antioch. I personally miss pieces from the diverse liturgies, but I have a one-track mind. This is a monumental mosaic of Christian thought over two thousand years. Random House's bookbinder decorated it with some carpenter's Gothic design, which I hope is not a give-away of their idea what this book means. The least this beautiful book should do is to inspire us with a wholesome respect for this formidable array of men and women who have nibbled at the edges of mystery. Over the years you can, guided by the splendid notes of Dr. Pegis, hold your own seminar and comparative studies. It is a fine Catholic library all by itself.

H. A. REINHOLD.

On Power: Its Nature and the History of its Growth. Bertrand de Jouvenel. Viking. $5.00.

EVERYBODY knows that the number of books on social and political theory published today is so vast as to present a problem of selection. It is safe to say, however, that Bertrand de Jouvenel's *On Power* will find a place in the most select library of the subject.

I should like to introduce *On Power* by saying that it is free from the vices characteristic of books produced by a crisis. We rarely open a contemporary work on public affairs without getting at least echoes of wartime bombast, evidence of fashionable enthusiasms and resentments, or topical applications which are certain to date the book presently. *On Power* is historical, perspicacious, universal in outlook, and hortatory only after long passages of analysis. It was written by one who has acquired the detachment not to believe that the revolution he has been through is *the* revolution, or that the war he has witnessed is *the* war. Machiavelli complained that men are wont to read history "as though heaven, the sun, the elements, and men had changed the order of their motions and power, and were different from what they were in ancient times." M. de Jouvenel has perceived, not without some dismay, that all history is cut from the same cloth.

Essentially this book is a study of the rôle of power in human communities. One almost could say that it is a study of power as a malignant growth. I have been a little disturbed by the author's tendency to hypostatize power—that is, to treat it as something actually apart from the human beings through whom it is wielded, but if one takes the concept as figurative—and he calls it "the Minotaur"—one can avoid the fallacy of assumption.

*

THE THESIS of the book is that power is a thing whose nature it is to grow; and that it has grown virtually in proportion to the so-called progress of civilization. Changes in terminology have only served to keep people from discerning this alarming and perhaps fatal fact. The most stubborn misconception of the modern era is that liberty can be enlarged by transferring power from one group to another. But this transference has no necessary effect on power, and in the actual event has but augmented it. In support of that conclusion the author cites facts which every considerate man should reflect upon. One begins with the discomfiting realization that "there goes with the movement away from monarchy to democracy an amazing development of the apparatus of coercion. No absolute monarch ever had at his disposal a police force comparable to those of modern democracies." (Is not our FBI said now to number over 13,000?)

Next he is faced with the modern phenomenon of total war. A survey of a thousand years of warfare reveals that "there has been a steady rise in the coefficient of society's participation in it, and that the total war of today is only the logical end of an uninterrupted advance toward it." Obviously it is far harder today to hide from the state, or to withdraw from its programs of action. And whoever thinks that has no bearing upon the matter of liberty is himself the victim of terminological confusion. The most shocking development, however, is the way in which today men of intellect are dragooned into the service of the warlords. I recall reading that at the height of the Napoleonic Wars a scientific congress sat at Paris, attended alike by British and French savants, to whom the bloody contest for Europe was something occurring in a world apart. Contrast that with the present situation: "Even Thought itself, in former times contemptuous of these brawls, has now been roped in by the devotees of conquest to proclaim the civilizing virtues of gangsters and incendiaries." In proportion as statism grows, any kind of apartness from it is regarded as treasonable.

*

ONE IS tempted to quote many of M. de Jouvenel's apothegms, so realistic are they and so richly supported by history. I must content myself, however, with directing special attention to the substance of two chapters. "Totalitarian Democracy" is an explanation of why, amid what looks like an irresistible onward march of democracy, real liberty is withering away. This has occurred because democracy, which began as a concep-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tion of liberty and law—or better say, of liberty guaranteed by law—has passed into a conception of the absolute sovereignty of the people. These two things are incompatible, as every contributor to the foundations of democratic theory knew. Rousseau understood it; the American Constitution is an embodiment of it. But the evolution of democracy has been a drift away from belief in the necessary character of the laws to an exaltation of the will of the multitude. Devices laboriously set up to keep popular passion within bounds are now derided as little better than superstitions. "The life of democracies has been marked by a growth in the precariousness of laws. Kings, chambers of peers, senates, anything that might have checked the immediate translation into law of whatever opinion is in vogue, have everywhere been swept aside or rendered powerless." The American Senate persists, it is true, but one need only recall how in large sections of the American press Congress has been consistently impugned and the chief executive as consistently pictured as the champion of the people. As the author remarks, quoting Proudhon, the popular instinct grasps the simple notion of power much more easily than the complex one of constitutional liberty. In this way the totalitarian wave of the future rolls on, unaffected by rhetoric about freedom.

How right then is M. de Jouvenel to say that it is disastrous folly to give "one and the same bland admiration" to every leader who "espouses the popular cause," without distinguishing the two ways of serving it!

*

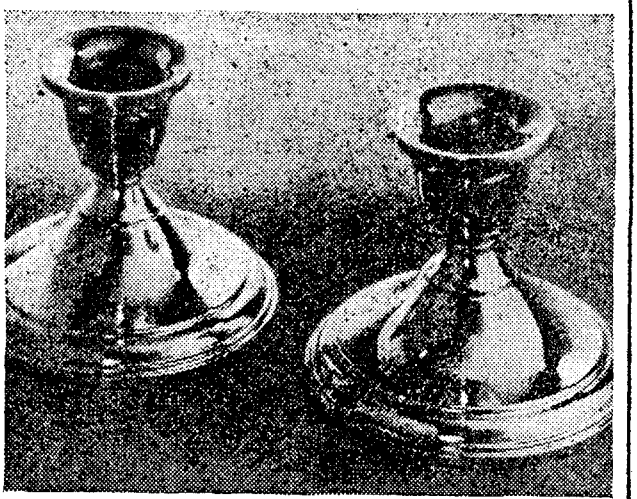
"LIBERTY'S Aristocratic Roots" is a more detailed analysis of the passage from liberty to Caesarism. Liberty of the personal kind has never been the goal of plebeian masses, but rather of independent freemen, who have done battle for their privileges against kings, emperors, and even parliaments. So it was with the Roman patricians against the emperors, with the barons against the monarchs aspiring to absolutism. We might remember that it was the imposition of taxes by a *parliament* which inspired the American colonists to armed rebellion in the name of liberty. The plebeian masses do not want liberty, but participation in power, and of course the wages of power, which are to them sometimes considerable. Alliances between king and commonalty; between the modern dictator and the classless populace seem adequate proofs of that. Caesarism is quite anxious that "those who are oldest in liberty within the society should lose their moral credit."

One is now prepared for the author's exclamation near the end of his work: "Where the idea comes from that men hold despotism in detestation I do not know. My own view is that they delight in it."

Of course the thing people delight in is often the thing they should not have. Is there any way in which rational beings can oppose the trend toward the omnipotent state? Here M. de Jouvenel is not original, for wisdom on this subject is not new wisdom. He believes that our only hope is the acceptance of a code of right which is neither relative to contemporary interests, pressures, and pas-

B. ALTMAN & CO.

FIFTH AVENUE MU. 9-7000



STERLING SILVER

CONSOLE STICKS

SPECIAL AT 5.00 PAIR

Including 20% Federal tax

This is a special Altman purchase that brings you these handsome sterling silver console sticks at this very appealing price! Beautifully finished, with fine attention to detail, and with weighted bases . . . diameter of base 3 1/2 in.; 3 in. high . . . a pair of these candle sticks will make an appreciated gift to a hostess or bride, or for Christmas giving later!

Altman silver, fourth floor

. . . and at East Orange, White Plains and Manhasset

Mail and phone (MU. 9-7000) orders filled

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"HAVE YOU?"

Have you done your bit to help the Medical Missions? These appeals have been appearing for a long time in The Commonweal. Your check for $30 will send a Kit to a Missionary. The same sum will also provide a year's treatment of Diazone for some poor leper. Any part of this sum which you can send will be applied for this purpose.

Send Your Check to

The Reverend Edward F. Garesche, S.J.

Catholic Medical Mission Board,

10 W. 17 St., New York 11, N. Y.

For That Special Occasion

A COMMONWEAL

Gift Subscription

If you want to give tribute to a friend's good taste, and manifest your own, you cannot do better than send a gift subscription to THE COMMONWEAL during its Silver Jubilee Year.

1 Year, $7, United States, Canada and Latin America . . . other countries $8

THE COMMONWEAL

386 FOURTH AVENUE NEW YORK 16, N. Y.

IMMACULATA JUNIOR COLLEGE
Washington, D. C.

An accredited Catholic Institution for Women. Sisters of Providence of St. Mary-of-the-Woods. Resident and Day Students. 2 year transfer course in Liberal Arts. Terminal courses in Home Crafts, Secretarial Science, General, Fine Arts.

SEMINARY—Four Year College Preparatory. Dunblane Hall—Grades 1 to 8. Address: The Secretary.

Saint Joseph Academy

In Southern Pennsylvania, Near Lancaster

A Catholic school for girls. Grades 9-12. Offers college preparatory, general and commercial courses. Small classes. Beautiful modern building located on 140 acres. Tennis. hockey. $600 includes laundry. State accredited.

MOTHER SUPERIOR, R.D. 2F, Columbia, Pa.

sions, nor dependent on this party or that piece of governmental machinery. It means respect for law as an expression of the nature of things; and it certainly requires that we get over our infatuation with Power, even when it comes bearing gifts.

RICHARD M. WEAVER.

A Sea Change. Nigel Dennis. Houghton. $3.50.

RIDICULE is the dominant note in this able chronicle of the life and death of a successful American "liberal" journalist. At times the satire is so broad that it inspires doubts, but its cumulative effect is all-persuasive. Some of the funniest passages are simple American domestic scenes, but the real target is the liberal journal of opinion, which the author (now a *Time* reviewer) long observed at first hand.

He stigmatizes these leftish weeklies for their bumbling approach to things, their mental fuzziness, their weakness when it comes to facts. In his amusing fictional fashion Mr. Dennis hauls over the carpet the titles of various special writers to the claim of expert and the way other incompetents progress to lofty editorial positions. But most of all he questions the honesty of such writers, publishers, etc., when confronted with incontrovertible evidence which would destroy a stand they have taken. The magnificent open letter to Cordell Hull with which "A Sea Change" closes is a pre-eminent example.

Mr. Dennis is often as amusing as he is savage. He has the ability to tell a tale, to rouse interest in his leading characters, to create atmosphere and suspense. When all these gifts and skills are brought to bear on discrediting a type of journalism long held in high esteem in this country, the effect is devastating. The truth behind his exaggerations is persistent. When he applies his talents to the depiction of the one grubby escapade in the book, he makes the tryst very graphic indeed.

But whether the author is presenting life in pre-war Westchester or in Poland in the summer of 1939, he manifests an unfailing sense for the ludicrous, all the while sustaining the interest he has aroused in his caricatures, who are at the same time very flesh-and-blood people. Mr. Dennis has hit often and hit hard—quite possibly because this is a political recantation. It will be interesting to see how the objects of his scorn react to these undisguised, if humorous, fulminations.

EDWARD S. SKILLIN.

The Mudlark. Theodore Bonnet. Doubleday. $3.00.

NO FEATHERED romance, this lark is one of those London guttersnipes whose precarious nineteenth century trade was gathering oddments from slime of the tidal Thames. Wheeler was "swaddled in a grown man's cast-off coat that clung clear down to the tops of his shoes. Round the hem, the coat was all caked with mud, a mark not of his character, however, but his calling and it had long since parted with its buttons."

But, although he was only eight and had never been to school, Wheeler's mild brown eyes were full of precocious imagination and, inspired by his conversation along the river front, he determined to see for himself

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"the Mother of England" in her castle of Windsor. His adventure is the author's dramatic expedient for a lively study of Victoria and the Prime Minister who put R. I. behind her name. It is also a reminder that it was Disraeli who not only created the ideology of the British Empire but who championed the poor people at home. Magnificent as were Gladstone's crusades for the oppressed in Italy, Ireland and Bulgaria, it was not the Liberals but the Conservatives who actually accomplished the first reforms in working hours, housing and sanitation. Behind Gladstone were the Whig middleclass with their industrial interest in low wages and child labor; back of Disraeli, the Tory country gentlemen with their inherited feeling of responsibility for tenant welfare. The popular demand and rioting for working class representation in Parliament, muddled by the Liberals, brought Disraeli his first Premiership when he had the courage to extend the vote to every householder—far beyond Gladstone's limitations—thus uniting the aristocracy and the poor. It was also "Dizzy" who made England open her eyes to the misery of the slums and the slum children that he had described twenty years before in *Sybil*. Had Mr. Bonnet some political propaganda in mind in his unusually well written satirical parable?

*

WHEELER, meanwhile, alighting from a river barge, slips past the Grenadier Guards in a fog and falls down a coal chute into the ample cellars of Windsor; and up from the cellars he makes his way to the Royal suite where the Queen is entertaining her favorite Prime Minister at a very private dinner with General Ponsonby and a Maid of Honor. How the discovery of the odoriferous ragamuffin behind the red brocade curtains reacted on the various estates of the Castle from the servants' hall to the Grenadier Guards; the Tory majority; the Liberal press; Scotland Yard; the Queen; and how Dizzy made use of the incident for a great speech in Commons for the rights of the poor is all part of the story. It is a striking sketch of the England of 1875, with its highlights of the purchase of the Suez Canal; the Fenians; the people's resentment of the Queen's protracted mourning and the quaint relationship between herself and Disraeli, along with Dizzy's post-marital romance with the two elderly belles, Lady Chesterfield and Lady Bradford. Most of it has been covered brilliantly before by Maurois, but Bonnet has added John Brown as well as Wheeler. And woven gracefully into the pattern is the wooing of the Hon. Emily Prior, one of the Maids of Honor, by a Grenadier Guard. Naseby, the portly Sergeant Footman, is an excellent character; a retainer dating from before the days of the household reforms of Prince Albert (who discovered the reason he could never see through the windows at Windsor was because the insides were the charge of the Lord Steward and the Lord Chamberlain and the outsides belonged to Woods and Forests and never were the panes washed at the same time!).

Anyone who enjoys Victorian vignettes will find that *The Mudlark* has plenty of wit and charm, based on a

KING'S COLLEGE

Wilkes-Barre, Pa.

(Affiliated with the University of Notre Dame)

A LIBERAL ARTS AND SCIENCE COLLEGE, CONDUCTED BY THE PRIESTS OF THE CONGREGATION OF HOLY CROSS. THE FOLLOWING CURRICULA, LEADING TO DEGREES, ARE OFFERED:

BACHELOR OF ARTS:

Economics History
Education Journalism
English Philosophy

BACHELOR OF SCIENCE:

Accounting
Biology
Chemistry

THREE AND FOUR-YEAR CURRICULA ARE OFFERED IN PREPARATION FOR PROFESSIONAL COURSES IN MEDICINE, DENTISTRY, AND LAW

For information write or call:

REGISTRAR, KING'S COLLEGE, WILKES-BARRE, PA.
Phone: 3-0822

ORATE FRATRES

Pioneer Liturgical Review in English, founded by Dom Virgil Michel, O.S.B. In the 23rd year of recognized leadership.

Mass, Sacraments, and Sacramentals, including the Divine Office and the Church year—these are first in the life of the Church. Active and intelligent participation in them is therefore likewise primary in the formation of a fully Christian life, whether of the individual or of a parish. Such participation means putting on the mind of the Church—which is the mind of Christ—in regard to God, society, oneself.

Orate Fratres strives to further such participation. It also shows how such a "living with the Church" radically effects all departments of human thought and endeavor. Particular stress is laid on the relation between liturgy and the social questions. Integrates the whole field of "the Catholic revival." Twelve issues a year, 48 pages each issue.

ORATE FRATRES Subscription rates:
1 year $2.50* (outside U.S.A. $3.00).
2 years $4.25* (outside U.S.A. $5.25).

*American Possessions and Territories take regular U.S.A. rate.

THE LITURGICAL PRESS
ST. JOHN'S ABBEY
Collegeville, Minnesota

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Next Week

THE BRITISH CRISIS, by J. L. Benvenisti, gets down toward the root of the matter. It explains how the people of Britain became determined to have a more abundant life than before the war which had cost them so much. But, unhappily, they ascribed their drab and bare pre-war existence to the wrong cause. So that their real difficulty was further aggravated.

LOYALTY AFFIDAVITS, by Francis Downing, recounts the gyrations in the CIO over the Taft-Hartley requirement of non-Communist affidavits for union officers. Philip Murray's final decision to sign has now placed the Communists involved in a most awkward position. Mr. Downing quite penetratingly draws out the consequences.

THRESHOLD OR INTERIOR, by H. A. Reinhold, is an eloquent presentation of the basic objectives of the annual Liturgical Week, convening this year in St. Louis, August 22 to 26. He quotes Rev. Paul Doncouer, S. J.: "We can put up with a certain formalism, a certain amount of routine in the procedure of parliaments or law courts. But man's intercourse with God must be carried out in spirit and truth . . . "

Use the attached coupon—or a facsimile—to include the August 26 issue in your trial subscription.

--------12 Weeks for $1--------

FOR NEW SUBSCRIBERS

THE COMMONWEAL,
386 Fourth Ave.,
New York 16, N. Y.

For the enclosed $1 send me the next 12 issues of THE COMMONWEAL including the August 26 issue

Name .....

Street .....

City 8/19/49

very intelligent understanding of the period and the people. It also has one of the most graphic descriptions of the old House of Commons that I have ever read.

E. V. R. WYATT.

The Journal of Forgotten Days: 1934-1935. *Albert Jay Nock. Regnery.* $3.50.

IT IS given to many to have hindsight. Albert Jay Nock as journalist served a public that enjoyed his foresight which was compounded of no other mysterious ingredients than a knowledge of history, and an appetite, personal and voracious, for living. He had a well-aimed sling shot for everything that bored him, and a great many things did bore him to offense. He was a peculiar man with a fine command of English prose and much experience of two continents. For those who enjoyed his public writing and the tang of his opinions, this private journal, full of prejudices and insights and remarks with the sound of the human voice still in them, will stimulate admiration for Nock's conversational finesse. He had a knack for grading world events, flunking statesmen and fellow journalists alike for the way they spoke or wrote bombast about the political trees, unable to see or predict the fate of the woods. Those who relish the letters of Horace Walpole will like these of Nock's.

ERNESTINE EVANS.

Redwood Country. Alfred Powers. Duell. $3.50.

THE nineteenth in the "American Folkways" series, *Redwood Country* covers northern California, southern Oregon, and part of eastern Idaho and Nevada. The principal formative elements in the environment of this region are the lava deposits, Crater Lake, Mount Shasta and Mount Lassen, and the redwood and sequoia forests.

Mr. Powers treats the area less as a nature enthusiast than as an historian of the people who first settled there and of the effect of this natural environment on them. Finding, for example, that the early Indian settlers cared more for money than for trees, he asks: "Did the big trees have any influence in making the redwood Indians the most money-conscious natives of California?" Their influence seems to have been negative: "The big trees did not breed any material or social culture at all in keeping with their own majesty."

CONTRIBUTORS

Jean DELFOSSE is the editor of *La Revue Nouvelle* in Brussels, Belgium.

Rev. Emmanuel JACQUES is a French missionary from Indonesia who is presently in this country soliciting help for the native Indonesians.

John P. SISK is a professor in Gonzaga University, Spokane, Wash.

Lily DOBLHOFF is a correspondent in France for *La Liberte* and other Swiss periodicals. She has also been a foreign correspondent for other Austrian and Hungarian publications.

Rev. H. A. REINHOLD is the pastor of St. Joseph Church, Sunnyside, Wash., and a leader of the liturgical movement in this country.

Richard M. WEAVER is a faculty member in the University of Chicago and author of "Ideas Have Consequences."

E. V. R. WYATT is the drama critic of the *Catholic World.*

Ernestine EVANS is a critic who reviews for the New York *Herald Tribune* and other periodicals.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Educational Directory

PREP SCHOOLS—BOYS—OHIO

GILMOUR ACADEMY

Gates Mills (Cleveland), Ohio. A Resident Preparatory School for Boys. Conducted by The Brothers of Holy Cross, Notre Dame, Ind. Situated in the picturesque Chagrin Valley in suburban Cleveland, enjoying the facilities afforded by the city's libraries, galleries and museums. Distinctive rural-home atmosphere. 133 acre campus. Educational, cultural, and physical training programs. Fully accredited four year college preparatory course offered. Classes limited to 15 students. Brother Theophane Schmitt C.S.C., Headmaster.

RHODE ISLAND

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island. 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address The Secretary.

NEW JERSEY

DELBARTON SCHOOL

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

DELAWARE

ARCHMERE

Catholic preparatory school for boys under the Norbertine Canons. Fully accredited. High academic standards. High school only. Small classes. Resident or day. Limited enrollment. All sports. Gym. Catalog. Very Reverend Hadmaster, Box 67-H, Claymont, Delaware.

COLLEGES—WOMEN—NEW YORK

COLLEGE OF MT. ST. VINCENT

Mount St. Vincent-on-Hudson, New York 63, N. Y. Conducted by the Sisters of Charity. Offers A.B. and B.S. Degrees, Liberal Arts, Nursing, Commerce Education, Pedagogy, Accredited by the Association of American Universities. Campus bordering Hudson River. One-half hour from Grand Central, New York City. Write for Bulletin L.

PENNSYLVANIA

ROSEMONT COLLEGE

Rosemont, Pa. A Catholic College for Women conducted by the Religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. Situated on the Main Line of the Pennsylvania Railroad. Eleven miles from Philadelphia. Address the Registrar for information. Telephone Bryn Mawr 4514.

MARYLAND

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles St., Baltimore, Maryland. An Accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional Advantages. For information address the Registrar.

ILLINOIS

ROSARY COLLEGE

River Forest, Illinois. Conducted by the Dominican Sisters of Sinsinawa, Wisconsin. Approved by the Association of American Universities. Liberals Arts, Home Economics, Library Science. Library School accredited by American Library Association. Foreign Study Branch for Junior Year Abroad at Fribourg, Switzerland.

COLLEGE—MEN—RHODE ISLAND

PROVIDENCE COLLEGE

A Liberal Arts College

for Men.

Conducted by

The Dominican Fathers.

Providence, R. I.

SPECIAL SCHOOL

MARYDELL SCHOOL INC.

Langhorne, Pa. Retarded children require medication, training and individual instruction. Learn of our methods and results by visiting the school. T. Frank Devlin, M.D., President.

Classified

★ Rate for your message, 10c a word. 75c a line for displayed copy. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

BOOKS

★ Books: Used, Old Rare.
For Librarians, Collectors, Readers.
Huge Stock. Reasonably Priced.
Catalogs Free. Browsers Invited.
Want Lists Solicited. Libraries Purchased.
DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue, New York 11, N. Y.

REAL ESTATE

IDEAL RETREAT

Locust Valley, L. I.—50 min. from N. Y. C.

Beautifully secluded 3 acre estate. Large, modern colonial house, 8 master bedrooms and 5 baths, servants' quarters. All conveniences, including oil heat and attached garage. Located 1 mile from village on bus line, near beach. Taxes $550. a year. House and grounds in perfect condition. Priced for quick sale. Box No. 23, THE COMMONWEAL.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE RICHES OF THE MISSAL

by Jean Vagaggini, O.S.B.

Translated by C. Cornelia Craigie

This new work is a spiritual commentary on the Mass. Taking in turn the familiar stages of the spiritual life (the purgative, the illuminative, and the unitive way), the author selects in great abundance examples of each.

The increased use of the Missal by the faithful opens a wider field of persons who are likely to profit from a book of this sort.

Thus far we have been largely concerned with spreading a knowledge and understanding of the Mass. This movement has attained a degree of success that prompts us to believe that many will desire to draw from the prayers of the Missal a greater fullness of the spirituality contained in its prayers. ($4.00)

THE HOLY SACRIFICE OF THE MASS

Dogmatically, Liturgically, and Ascetically Explained

by Rev. Dr. Nicholas Gihr

Translated from the German

This is a new edition, printed entirely from new plates, of Dr. Gihr's celebrated work on the Holy Sacrifice of the Mass, long considered the standard treatise on the subject. It presents a thorough explanation not only of the prayers of Holy Mass and of the actions and ornaments connected with its celebration, but also of the Sacrifice of the Altar in general, and the Sacrifice of the Cross in particular. Included are explanations of the precise signification of the words of the Mass, together with a clear exposition of the history of each rite and formula. A monument of research, the work has also great charm of interest. ($8.00)

THE LITURGY OF THE MASS

by Dr. Pius Parsch

Translated by Rev. Frederic C. Eckhoff

Daily experience over a long period convinced Dr. Parsch that "we cannot understand the prayers and the action of the Mass except in their historical development." In this popular treatise on the Mass (now in its fourteenth edition), he brings a tremendous amount of historical lore to bear upon his subject. Simply and attractively written, the work at the same time leaves nothing to be desired from the scientific point of view in its treatment of historical and rubrical meanings. Because of the wealth of material that it contains, Dr. Parsch's volume serves as an excellent manual for liturgical Study Clubs. ($3.00)

At your book store or from the publishers

B. HERDER BOOK COMPANY

15 and 17 So. Broadway **St. Louis 2, Mo.**

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED